NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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[The following should have accompanied the proceedings of the Philadelphia Association, published in our last, but was not received in seasou.]

CIRCULAR LETTER.

The Philadelphia Association of Universalists, to the brethren in the faith, Greeting:

Dearly beloved—We feel happy in being enabled to assure you, that our session at York, was one of peculiar interest and utility. Our meetings were holden in the Court House. Multitudes flocked to hearken to the joyful sound. A spirit of inquiry seemed to be aroused among the people. Devout attention was given to the word of life, and we doubt not that very many souls were delivered from the power of darkness, and translated into the kingdom of God's dear Son. "When will you come again?" was the anxious interrogatory of many. We received encouragement to hope that measures will be taken to erect a building in which the true worshippers may serve the living God. Fervently we pray that the brethren may go hand in hand, in the prosecution of the good work. May they speak the truth in love, and ever show forth their faith by correspondent righteousness of life.

It will be perceived that the Association strongly recommends the organization of believers into society compact. The propriety and expediency of the measure thus urgently recommended, must be obvious to every reasoning mind. We need not enumerate the advantages. Brethren, we hope to receive a favorable report from you at our next session. Wherever eleven faithful disciples of the Master reside, there a society should be formed. Such societies will increase in number, and in the knowledge of our Lord and Savior Jesus Christ. They should meet together on the first day of the week, and unite in prayer and praise, even though a public advocate of the truth be not present. From such societies ministers of the reconciliation will arise, to break the bread of life, and in such little meetings, the peace of God, and the blessing of heaven, will be received and enjoyed. "If there be any virtue, if there be any praise, think of these things."

The Association adjourned to meet in Philadelphia. Hitherto we have usually met in places where the gospel had not been proclaimed, or where it had seldom been heard. In attending such sessions, the brethren have frequently been subjected to considerable expense, as well for entertainment, as in journeying to and fro; and they have concluded that the time has arrived when they may consistently meet in places where we have societies and friends. We hope to see many believers from the region round about, when we shall assemble in Philadelphia. Brethren, if you knew the enjoyment of attending a Universalist Association, you could not be prevailed upon to absent yourselves. They who attend our Associations oftenest, relish them best.

May the world of mankind be speedily brought to a knowledge of the truth, and for ever rejoice in the salvation of the Lord.

Per order, ABEL C. THOMAS.

Original.

BISHOP WATSON.

In the preface to Bishop Watson's Tracts on various theological subjects, the reader cannot fail of being struck with the spirit of liberality which pervades the whole. This eminent divine did not think fit to deny the name of christian to those who doubted the *eternity* of future punishment; on this, and many other points, which are now considered as absolutely necessary to entitle a man to the Christian appellation, the learned Bishop was willing to allow a great latitude of opinion. He was too *wise* to look for unity of opinion on metaphysical subjects, and too *charitable* to censure those whose standard of faith was differently graduated from his own. We subjoin the following extract from the preface to which we have alluded.

"We, as Christians, are under no uncertainty as to the being of a God; as to his moral government of the world, as to the terms on which sinners may be reconciled to him; as to the redemption that is in Jesus Christ; as to a resurrection from the dead; as of a future state of retribution; nor with respect to other important questions, concerning which, the wisest of the heathen philosophers were either wholly ignorant, or had no settled notions. But there are other subjects on which the *Academicorum epochæ*, (that is, the opinions of the schoolmen,) may be admitted, I apprehend, without injuring the foundations of our religion: such are the questions which relate to the power of evil spirits to suspend the laws of nature, or to actuate the minds of men: to the materiality or immateriality of the human soul: the state of the dead before the general resurrection: the resurrection of the same body; *the duration of* future punishments; and many others of the same kind. Some one will think that I here speak too freely, and accuse me probably, as an encourager of sceptical and latitudinarian principles. What! shall the church of Christ never be freed from the narrow minded contention of bigots; from the insults of men who know not what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the door of heaven against every sect but their own? Shall we never learn to think more humbly of ourselves and less despicably of others? to believe that the Father of the universe accommodates not his judgments to the wretched wranglings of pedantic Theologians, but that every one, who with an honest intention, and to the best of his ability seeketh truth, whether he findeth it or not, and worketh righteousness, will be accepted of him? I have no regard for latitudinarian principles, nor for any principles, but the principles of truth; and truth, every man must endeavor to investigate for himself, and, ordinarily speaking, he will be most successful in his endeavors, who examines with candor and care, what can be urged on each side of a greatly controverted question. This sort of examination, may, in some instances, produce a doubt, an hesitation, a diffident suspension of judgment, but it will at the same time, produce mutual forbearance and good temper towards those who differ from us: our charity will be enlarged as our understanding is improved. Partial examination is the parent of pertinacity of opinion, and a froward propensity to be angry with those who question the validity of our principles, or deny the justness of our conclusions, in any matter respecting philosophy, policy, or religion, is an infallible mark of prejudice; of our having grounded our opinions on fashion, fancy; or any thing rather than on the solid foundation of cool and dispassionate reasoning. Churchmen, as well as dissenters, and dissenters as well as churchmen, are apt to give a degree of assent to opinions beyond what they can give a reason for: this is the very essence of prejudice: it is difficult for any man entirely to divest himself of all prejudice, but he may surely take care that it be not accompanied with an uncharitable propensity to stigmatize with reproachful appellations, those who cannot measure the rectitude of the divine dispensations by his rule, nor seek their way to heaven, by insisting on the path which he, in his overweening wisdom, has arrogantly prescribed as the only one which can lead men thither."

We have made this lengthened extract from this admirable preface, not merely from the notice which is therein made with respect to the duration of future punishment, but because the whole extract, as indeed the preface itself, is replete with good sense, and with the best spirit. We wish Christians of all denominations could read it, and still more do we desire that they would act on the noble and liberal principles which are there laid down. *Truth* would be advanced, and *charity* extended. "*Charity* rejoiceth in the *truth*." C. F. L. F.

PROCEEDINGS,

Of the Conference at Warren, Pa.

Pursuant to the appointment made at the Chautauque Association, a number of brethren from different societies and sections within the limits of the said Association, assembled at the court house in Warren, Warren county, Pa. on Wednesday, Oct. 15, 1834. The meeting being called to order by Br. N. Stacy, the throne of grace was addressed by Br. Ammi Bond, jr.

1. The Council was then organized by appointing Br. N. STACY, Moderator; and Br. *Ammi Bond*, Clerk.

2. The object of the meeting was then briefly stated by the Moderator, which was principally

to devise and adopt measures to establish and maintain circuit preaching in the region of the Chautauque Association :—whereupon Br. Manley was called on to report the success of his mission. Br. Manley, conformably to his appointment, visited most of the societies, and various other neighborhoods, from all of which he bro't encouraging reports of an ardent zeal and a willingness to unite in any practicable measures to promote the cause of truth, and accomplish the desired object. From the report of Br. Manley, and from the delegates of the several societies here represented, it appeared highly probable that there would be raised, by subscription, for the year ensuing, five hundred and eighty-seven dollars, on a circuit of about two hundred and seventy miles Whereupon it was

3. *Resolved*, To organize this body, if possible, so as to give system and efficiency to the interesting and important undertaking.

4. A Constitution was then presented, which after several readings, and as deliberate and careful examination as the Council were able to give, was unanimously adopted.*

5. In conformity to the provisions of the Constitution, Br. Joshua Turner, of Warren, was appointed Treasurer, and Brs. Seth S. Raymond, of Columbus, J. S. Davis, of Warren, Warren county, Pa., and Rufus Eldred, of Sheridan, Chautauque county, N. Y. chosen superintending Committee.

Adjourned until 8 o'clock Thursday morning.

Thursday morning—convened. Prayer by Br. Manley. Resumed business.

7. The subject of compensation for circuit preachers was taken into consideration. After mature deliberation, it was

Resolved, That a single man should have, beside subsistence for himself and horse, his washing, &c., while employed on the circuit, one hundred and fifty dollars per year; and that a man with a family should receive the additional sum of one hundred dollars per year for his wife and twenty dollars for each child under fourteen years of age.

8. *Resolved*, That the next session of the Conference be holden in Columbus, Warren county, Pa., on the third Wednesday and Thursday in January next.

9. *Resolved*, That the Editors of the Magazine and Advocate be requested to publish the proceedings of this Conference therein, together with the Constitution : and that Br. Stacy prepare the same for the press.

Br. Stacy returned thanks to Almighty God for his manifold blessings; and especially for the success and prospects of our present exertions—and the Conference adjourned.

N. Stacy, *Moderator.*

Ammi Bond, Jr. *Clerk.*

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Remarks.

During the session four discourses were delivered by Brs. Manley, Morton, Bond and Stacy. The weather was fine, and though the congregation was not numerous, yet the most devout attention was given, and we have every reason to believe that, under the direction of divine Wisdom, the seed fell on profitable ground.

The Superintending Committee immediately entered upon the discharge of their duty, and enterred into arrangements to employ Br. Manley and Br. Holmes on the circuit. We hope the arrangement may soon be effected; and also with Br. Bond, if possible, and that notices for their commencement may soon appear in the Magazine and Advocate.

We confidently believe that the Constitution we have adopted, though unquestionably defective in many respects, will nevertheless introduce such a system of operation in respect to the arragement and support of circuit preaching, as to give permanency and efficiency to the plan: and we sincerely hope that something may, at least, grow out of it, which will extensively promote that most successful mehod of propogating the truth.

It will be perceived, by a careful examination of the Constitution, that the Conference arrogates not to itself any of the rights or powers belonging to the Associatiou or Convention. It interferes not with any of their proceedings.—It claims not the right of inducting into the ministry, or conferring ordinations, or disciplining the members of the Association. It leaves all these where they ought to be, in the hand of the Association. Its sole object is to arrange and support circuit preaching. It acknowledges the authority of the Association, and only asks that body to give it good and useful preachers. Nor can it be feared that it will grow into a tyrannical ecclesiastical body. For while it invites the clergy to a seat, and to give it all their aid they can in Council---to preside at its meetings, or to write in its behalf; and while it accords to the preachers the right of being employed on the circuit, or not, as best suits them, it excludes them from the opportunity of multitudinously entering the Council, and voting the amount of their own salaries.

We hope the subject will meet with all the consideration it deserves from every friend of Zion. And we pray God to bless and prosper every means best calculated, in his own wisdom, to promote the cause of truth, and advance the kingdom of his dear Son. By order.

N. Stacy.

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Preamble and Constitution.

For the promulgation of the Gospel of universal reconciliation, and the advancement of the kingdom of the Redeemer, on earth, through the means of a regular evangelical itineracy—We, whose names are hereunto subscribed, do agree to adopt the following *Constitutional rules and regulations.*

Article I. This body shall be denominated the *Chautauque Universalist Circuit Conference.*

Art. II. It shall hold four regular meetings in each year, which meetings shall continue two days each, viz : On the third Wednesdays and Thursdays following in October, January, April and July. The meeting in October shall be donominated the annual meeting

Art. III. The Conference shall be composed of two delegates from each society within the limits of the Chautauque Association, or each class regularly organized for the support and maintainance of circuit preaching; and such other societies and classes not immediately within said limits as shall request admission, and shall be received by a majority of the Council : and all preachers of the order, in regular standing, shall be received as advisory members, but shall have no vote in any decision of the Council.

Art. IV. The Conference, when convened, shall organize itself by chosing a Moderator, Clerk, and other officers if necessary. The The Clerk shall keep a true minute of all the regular proceedings of the Conference, and shall record them in a book prepared for that purpose; which book shall be transferred to his successor in office, and shall always be kept present at every meeting of the Conference, for reference.

Art. V. The business of the Conference, when met, shall be, beside attending to public worship, to arrange a circuit or circuits for preaching—to alter and vary such circuits from time to time as shall appear advisable—to employ preachers, and determine in respect to the amount of their compensation—to devise and recommend measures for raising funds to defray such expenses; and to do all other matters and things, as in its best wisdom shall be calculated to promote the great object for which we are united.

Art. VI. Each society and class belonging to this Conference shall annually issue subscriptions in their respective societies or classes, which shall be payable quarterly to some person appointed as Treasurer in such society or class; and at the annual meeting of the Conference, each year, they shall report the amount of such subscription, which can be depended on, to the Conference; so as to enable the Conference to make proper and safe arrangements to supply the several circuits with preaching the year ensuing. And at each quarterly meeting of the Conference the Treasurer of the several societies and classes shall pay into the general treasury of the Conference, their quarterly dues, i. e., one fourth part of the amount of their annual subscription, and take the receipt of the Treasurer therefor.

Art. VII. The Conference, at its annual meeting, shall appoint a Treasurer, and a Superintending Committee of three of its members, who shall hold their office for one year, and till others are chosen in their stead. It shall be the duty of the Treasurer to receive and receipt for all monies from the hands of the society and class Treasurers, and to pay them out on the order of the Superintending Committee : He shall also keep a regular account of all receipts and disbursements in a book prepared for that purpose; which book shall be transferred to his successor in office. It shall be the duty of the Superintending Committee, by the direction of the Conference, to employ such a number of preachers on each circuit as they may deem necessary or expedient, according to the means afforded them; and quarterly to make draughts on the Treasurer for the payment of their salaries.

Art. VIII. The Conference shall have the power to make regulations in respect to salaries for preachers under different circumstances, whether single men, or with families; and for worn out and superannuated preachers, their widows, orphans, &c.; and to vary, amend and alter those regulations, from time to time, as occasion may require : But no preacher, employed on a circuit, shall loose his salary on account of his inability to perform his services through sickness, during the time he is employed by the Committee.

Art. IX. No preacher shall be employed on a circuit who is not in fellowship with some regularly organized Association belonging to the General Convention of Universalists of the United States of America; and is in regular standing in the Association where he may reside.

Art. X. This Constitution may be altered, or amended at any annual meeting of the Conference, by the voice of two thirds of the societies and classes represented.

BRIEF EXPOSITION.

Agree with thine adversary quickly, whilst thou art in the way with him; least at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Matt. v, 25.

Bishop Horne, a firm believer in endless misery, has furnished us with the following remarks on the above passage :—"This passage has been interpreted to refer either to a future state of existence, or to the present life. In the former sense, the *adversary* is God; the *judge*, Christ; the *officer*, death; and the *prison*, hell and eternal punishments. In the latter sense, the meaning of this passage simply is, 'If thou hast a lawsuit, compromise it with the plaintiff, and thus prevent the necessity of prosecuting it before a judge : but if thou art head strong, and will not compromise the affair, when it comes to be argued before the judge, he will be severe, and will decree that thou shalt pay the uttermost farthing.' Now, both these expositions yield good senses, agreeing with the scope, and contain a cogent argument that we should be easily appeased : but if we compare the parallel passage in Luke xii, 58, 59, we shall find the case thus stated—'When thou goest with thine ad-

versary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer (*to praktori*, whose duty it was to levy fines imposed for violation of the law,) and the officer on non-payment cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite.' In this passage there is no reference whatever to a future state, nor to any punishment which will hereafter be inflicted on the implacable: and thus a single parallel text shows which of the two senses best agrees with the scope of the discourse, and consequently which of them is preferably to be adopted." So much from Bishop Horne.

The bishop here gives us two ways in which this passage has been understood; one applies it to the concerns of the future world, the other does not. He quotes the parallel passage in Luke, and very justly concludes that it can have no reference whatever to a future state, nor to any punishment there. And yet he says—"*Both these expositions yield good senses, agreeing with the scope.*" What is one sense? The "*adversary* is God, the *judge*, Christ; the *officer*, death; and the *prison*, hell and eternal punishment."—We differ with Bishop Horne. We can see no *good sense* in this exposition. There could not be a *worse sense* attached to the passage—and it does *not agree* with the *scope* of the subject where the passage is found. Dr. Clarke, although quite inconsistent in some of his comments on this passage, has the following very just remark:—"Those who make the *adversary*, God; the *judge*, Christ; the *officer*, death; and the *prison*, hell, ABUSE the passage, and highly DISHONOR God. Then, many have abused the passage, and dishonored God. Bishop Horne, calls such abuse and dishonor, a *good sense, agreeing with the scope;* and still he tells us, that by the parallel passage in Luke, we are shown that it has no reference to the future world. This is true. The passage has no reference to the future world, but is wholly confined to the affairs of this life. While we earnestly recommend what we have quoted already from Dr. Clarke and Bishop Horne, (with the exception of what we have named above,) there is one more remark of Dr. C's. which it may be profitable to add:—"Our Lord enforces the exhortation given in the preceding verses, from the consideration of what was deemed prudent in ordinary lawsuits. In such cases, men should make up matters with the utmost speed, as running through the whole course of a law-suit, must not only be vexatious, but be attended with great expense; and in the end, though the *loser* may be ruined, yet the *gainer* has nothing." This last remark contains much truth—and should serve as valuable admonition.—*Trumpet*

WALKING IN CHRIST.

As ye have therefore received Christ Jesus the Lord, so walk ye in him. Col. ii, 6.

We apprehend few, comparatively, of the professors of Christianity duly appreciate and properly regard the apostolic injunction contained in this text. It seems there were some in the days of the apostle, who professed to receive Christ Jesus as their teacher, exemplar and Savior, who, nevertheless, did not walk according to their professions, or did not *continue* in the doctrine and duties of the Gospel, as they at first embraced them. They were liable to be deceived, corrupted, drawn aside from "the simplicity which was in Christ," by false teachers and vain philosophers. Hence the apostle's exhortation in verse 8, of the same chapter—'Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

And we would seriously inquire, is there not the same danger, the same liability now, that there was then, of men being drawn away from the simplicity and purity of the Gospel, by the vain philosophy and cunning craftiness of men?—the same danger of people forgetting or neglecting to walk in Christ Jesus as they have received him? It appears to us there is. But we have another and an important question to ask.

How is it—or with what feelings and views—that every genuine convert to the Gospel, every true disciple of our Lord, receives Christ Jesus? Is it not with a realizing sense of his entire competency, and all sufficiency, as a Savior?—with a view that "in him all fullness dwells"—a fullness ample as the wants of a perishing world, and rich as the fullness of the Divine mercy can make it? Is it not with the heart filled with divine benevolence, to that degree that he desires and prays that every child of Adam may be brought to taste and see that the Lord is gracious, and participate in the fullness of the Divine mercy, and share the glorious salvation which Jesus came to give? Yes, indeed, such is the manner in which every *true convert* to Christ receives his Lord and Master.

But, alas! how few, comparatively, there are who *continue to walk* in him *as* they receive him! How soon do many of these converts lose "their first love," grow cold in their affections, and *limited in their charity and their prayers*, confining both to the members of their own sect and party, and cease to feel and pray, with the fervor that marked their first professions, for the salvation of the whole world! How soon do they get the *fetters* of a *party* and a *creed* upon them—a creed to which they are made to subscribe, embracing either the doctrine of particular *election and reprobation*, or that of an *agency* vested in the creature, which God foresaw would result in equally disastrous consequences to man—either of which must terminate in the immortal and endless wretchedness of millions of our race! These creeds, or dogmas of men, they are made to swallow down or subscribe to, by their religious teachers, whom they follow as guides instead of taking the Bible as the man of their counsel, and following Christ as their only leader and the captain of their salvation.—They are "spoiled through philosophy [of theological schools] and vain deceit, after the traditions of men, after the rudiments of the [fashionably religious] world, and not after Christ."

But our text will apply, not only to those who are led, or are liable to be led, astray, by false teachers and a popular religion, from the purity and simplicity of the Gospel of Christ; but will find a ready application to every Universalist, and should press home to the conscience of every believer in the doctrine of impartial grace, the importance, yea, the indispensable necessity, of his walking according to the dictates of the Gospel, and the requirements of that faith which he professes. We profess, brethren, to believe that our system of faith is, of all systems, the most glorious, the most worthy of God, the most salutary in its influence on its believers, and in its practical results in society? But do we *act* thus? Do we carry out our principles in our daily walk and conversation? Do we walk in Christ Jesus as we have received him, and as we profess to believe it our duty to walk? O, how important is it that we *should* walk thus—that we should let our light so shine before men that others may see our good works and glorify our Father which is in heaven. Let us be exhorted, one and all, to adorn our Christian profession with well ordered lives and godly conversation. And as we "have received Christ Jesus the Lord" as a perfect pattern of meekness, purity, benevolence, forbearance, charity, piety, and every other virtue, so let us walk in him in the practice of all these virtues, and so fulfil the law of Christ.—*Magazine and Advocate.*

A THREE-FOLD CORD.

Universalists it must be confessed by their opponents, have the great advantage of the following insuperable and most interesting facts and circumstances in favor of their system—viz. 1. The will of God is in favor of the salvation of all men. 2. Christ died for the salvation of all men. 3. Every benevolent heart in the Universe which is touched by the spirit of heaven, desires the salvation of all men. Here is a "three-fold cord which is not easily broken." If the facts were *otherwise*, that is, if God did *not* will universal salvation; or if Christ did *not* come to save all men; or if the doctrine of Universal Salvation was disagreeable to the godlike heart, then there might be materials for a fair and logical argument against the system. As it is, *every thing which could be desired* is in our favor. And what is opposed to the salvation of all mankind? It is not the will or purpose of the Almighty;—it is not the object of Christ's mission,—and, is it the desire of a christian soul which is opposed to it? None will dare avow this. Indeed, we know of nothing opposed to it but the father of evil, and is *he* the character, the omnipotence and success of whose purposes it become *christians* to defend? Will *he* succeed and must almighty God fail? Oh, tell it not in Gath! publish it not in the streets of Askelon! Give us the advantages in support of our system which are above mentioned; and our opposers shall be welcome to set off with all the advantages of an opposite description which they can invent in support of theirs. We feel *thrice* armed with such facts to support us. Let our opponents rail on, and declare our doctrine false and pernicious. Amidst the storm of contempt and persecution which they raise, we will complacently appeal to, and rely upon the great, immovable pillars of our faith, confident in the strength of Him whose promises are all yea and amen in Christ, the all sufficient and triumphant "Savior of all men."—*Maine Christ. Int.*

REFLECTIONS OF CHARLES BONNET.

Bonnet was an eminent Swiss philosopher, who flourished in the last century. In his "Philosophical and Critical Inquiries concerning Christianity," he has the following beautiful reflections:

"If in the Supreme Being, *Justice* be *Goodness* guided by wisdom; if *Almighty Benevolence* essentially require the improvement of *all* intelligent and sensitive beings; if punishments can be the natural means of leading to perfection; if they are, in the moral economy, what remedies are in the natural; if 'there be more joy in heaven over one sinner that repenteth;' 'if there be much love where much has been given:' My heart leaps for joy—I am lost in admiration—what a wonderful chain of doctrines! The compassion of the '*only Good*' is infinite—'he desireth not the death of a sinner; but that he should turn from his wickedness and live'—He *desireth!*—and shall *He* desire in vain?" Again, same Book, Chap. vi. "In conformity to these views, so far excelling all human views, the Messenger of the Most High, was to be born of a Virgin, in an obscure family, but descended from illustrious ancestors, to whom the most magnificent promises had been made by ancient prediction. This birth was to be proclaimed to shepherds; and the celestial heralds commissioned to celebrate by their hymns the glad tidings, were to instruct these shepherds in the object and the extent of the mission of Christ—on earth peace, good will towards men—*Good Will*—not towards one single elected nation, but towards all the nations of the world. *Good will*—not to one single generation; but to every generation past and to come; the benevolence of the *best* and *greatest* of Beings comprehends all mankind, *because he is the Father of all.*'"

This is Universalism. Reader, treasure it up in thy heart.—*Trumpet.*

Original.

VICARIOUS ATONEMENT.

The doctrine of vicarious sufferings has long been admitted in the christian church. It seems to have been invented, on purpose, to avoid the consequences of a certain conclusion, *i. e.* that sin was infinite, and involved the sinner in infinite consequences. It was soon discovered that as all had sinned, endless misery must be the inevitable fate of the world, infancy not excepted, for total depravity, was also admitted. It was seen, at once, that something must be done. Hence, the invention of the doctrine of vicarious atonement. But if sin be infinite, then only one vicious act can be punished, and the transgressor may pursue his way, defying Omnipotence itself. So, on the other hand, if the violation of a law, be an infinite sin, then an observance of the same law would be an infinite virtue, and only one good act would be properly rewarded. As all have done some good and some evil, so, it follows, therefore, that all are infinitely wicked and all are infinitely righteous. It would seem, according to this doctrine, that it would need as many Saviors as there were sins, and as many eternities as there were transgressions. The writer is aware that the notion of infinite sin has, in some measure, been laid aside. But, it must be evident that endless misery must rest on this ground, or sin must be eternized, and the transgressor, therefore, everlastingly wretched. To rescue some of the human race, the doctrine of vicarious atonement was invented, *i. e.* that Jesus suffered instead of the sinner, and in this manner, a way was opened, and it was made possible for all to be saved. At first, it was said, he died only for the elect; now, it is said he died for all. The latter looks most liberal; but while the system was extended in the one part, it was proportionably weakened in the other, for salvation or damnation are both uncertain in the new scheme. According to the old divinity, all were to be saved for whom Christ died, but now while a universal atonement is admitted, universal salvation is denied.

The doctrine, under examination, is unjust, inasmuch as it lays all the suffering on Jesus. The saints take all the reward of their good deeds, and give Christ all the pain and sorrow. They appropriate to themselves all that is good, and give him all the punishment. They place in the hand of the compassionate Savior a cup more bitter than was ever given to any being before, and oblige him to drink it even to its very dregs. Here we see the selfishness of man. He is willing that others should suffer and die for him, but he wants all the advantages of his own goodness, and all that results from that of others.

But the doctrine of vicarious atonement cannot be true, at least, as held by christians, for they must acknowledge that the atonement was only finite, as only the human nature died on the cross. There is also something peculiar about rewards and punishments. A third person cannot receive neither the one nor the other, not in justice. No person, for instance, would think of reducing the doctrine of vicarious sufferings to practice. It would not be thought just to punish an innocent person, if a murder was committed. Indeed, it would not be done; pain might be inflicted, but where there was no consciousness of wrong there would be no sense of guilt, and consequently, no punishment felt.

It would be a departure from our present intention, to point out all the objects for which Jesus suffered and died. Let it suffice, to say that his death was to set an example, and to reconcile man to his Creator. He died for the world, and therefore, all are under obligations to live unto him. Let us all then, manifest the sincerity of our belief by well-ordered lives and conversation. In this way, we shall render ourselves happy and society around us. C. S.

THE JOURNEY.—The Intemperate.

Stopping at a town in Massachusetts, which I had formerly known, I thought to improve the few moments of preparing dinner and changing stages, by inquiring out those whom in youth I had seen start ahead of me in business, and whose virtues or errors had been pointed at as examples to be imitated, or beacons to be avoided, in my approaching turn to navigate the dangerous channels of manhood. It is a delightful thing occasionally to catch a glimse adown the pathway of life, and see how have fared those whose startings we have witnessed, and whose course we have for a season known, to heave a sigh where errors have turned the travellers aside, or smile where virtue has been the pilot or the guide. I was shocked at the inroads which intemperance had made, and heard with inexpressible pain the story of misery and anguish that includes the sufferings of hundreds for every instance of drunkenness. My informant knew the story of all, and of twenty for whom I made an inquiry, the prison, the almshouse, or the grave, had been the refuge of fifteen from intoxication. Let his story, told in a few minutes, of one for whom I made special inquiries, be read with the confidence that is deserved by entire truth, excepting only the name and the location.

Williams had started in life with active habits, a good constitution, and a devotion to business; and at his 22d year found himself master of a merchant vessel. Attention and perseverance supplied the place of education, and if wealth did not flow in with a rapid tide, it came steadily in a stream that appeared to promise a regular and permanent supply. Marriage followed, and the happiness of life was increased by additions to the family, for here, where subsistence is so easily obtained, children are indeed a blessing. Business prospered, and yonder neat and commodious house, with its grounds and outbuildings, was purchased by Williams, as a family residence. It was a cheerful sight to see him on the sabbath, after his return from a voyage, approach the church with his amiable and exemplary wife and their flock of children. The hearty shake and the honest congratulation of his townsmen, on his arrival, told plainly the estimation in which he was held.

An interruption of commerce placed Williams for a short time out of employment, but could not impair his means of comfortable support: they were ample; but idleness, increased habits of sociability, the fashion of exhibiting the bottle and of leading in the hospitable participations of its contents, engendered an appetite for the intoxicating draught, and a mind not well cultivated yielded to the influence of idleness and improper companions.

Let it suffice, Williams lost the confidence of the merchants, lost the respect of the community, lost his property, lost the regard of his children, lost the last stay of all, self-respect. He became a drunkard; a beastly attachment swallowed up the last dollar he had, and with it seemed to swallow up all shame. All was gone, all but the love of his wife. It is much that will quench that flame in woman. She may weep, condemn, complain, and even die; but not until then will her love go out. His wife sustained the reverse like—like a woman.—Necessitated to leave her house mortgaged, she gathered her numerous children into a single room at a distance; there she sustained them with a decency that showed her a mother, and there she maintained her lost husband with a fidelity that showed her a Christian. Years passed on, but brought no change except that regular decadence from bad to worse that marks the drunkard's course; and Williams was lost to society, to his family, to hope. Squalid poverty set its seal upon him, and the man, whose spring of life was so full of promise, sunk away in the midst of his summer, undeserving a friend, too low to boast of an enemy.

"And he is then dead," said I, inquiringly.

"No, not dead," intemperance enjoyed the long sacrifice of a *living* victim.

In the spring of last year, an enterprising ship owner of our town met Williams early in the morning *sober*. The circumstance attracted his attention. He spoke to him, the wretched man felt that even such a notice was worth something, and paused.

"Why," said the merchant, "do you not work?"

"Why should I work? The earnings of a whole day, if given to me, would scarcely pay for the liquor which I should inevitably purchase between the place of payment and my house."

"But would not the duty you owe your wife and family, dictate another course?"

"It *did* not *keep* me in another course when I had credit, and a good name, and was master of a vessel."

"But you feel the *evils* of your course, and you hourly see the consequences to your excellent wife and children. Something is due to them."

"Every thing is due to them; but who will give me a vessel again, who will entrust a drunkard with his ship and cargo?"

"Nobody, neither friend nor enemy; but satisfy the *former* that you are worthy of the trust, and you may command confidence."

"There is not a man in town that will give me an hour's labor; I have tried it."

"But did you ever try it under a pledge not to become intoxicated?"

"I did, twice; but I violated the promise, and now it is useless to try again. There is not a man to aid me or to help me aid myself."

"Still you should seek employment in any situation."

"I now seek it of *you*. Will *you* employ me in *any* capacity in your vessel that leaves the first of next week, If I promise to drink no intoxicating liquor?"

"I will; go as a common hand; you will then be out of the way of temptation, for there is no liquor on board, and may God prosper you."

The voyage in which every man on board was concerned, proved to be very prosperous.

This summer he commands a small vessel, and in one year more he will redeem from mortgage the house and land, and restore his wife and children to their home.

"This," said I, "is the triumph of reason."

"It is," said he, "but it is not *all*."

The family circle, made miserable by his errors, is restored to happiness. I may not repeat all that I have heard in that circle; but there was a joy in the heart of the smitten wife and children, over the repentance of the wandering husband and father, that must have been heard in heaven, because thither the wife sent her heartfelt thanks for the miracle that seemed to come in answer to her prayers.

We are commanded in scripture to love our enemies to do good to them that hate us and pray for them who despitefully use us. Will not the giver of this law abide by the same principle? Would the Almighty require us to exercise more compassion and benevolence towards our fellow creatures than he intends to towards his offspring. No he will never violate the rules of sympathy and mercy which he has given us to follow.—Hath he said, and will he not do it—hath he purposed it and will he not bring it to pass? I will not contend forever, for the spirit would fail before me *and the souls which I have made.*—*Christian Telescope.*

MESSENGER & UNIVERSALIST.

SATURDAY, NOVEMBER 22, 1834.

SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to morrow) evening, Matt. xvi, 24, "*Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me.*"

FLORIDA.

It probably has not escaped the reader's attention, that all the recent communications of our esteemed correspondent "S. A. D." have dated from Florida. Some very interesting lines, from her pen, on the Nonpariel, a beautiful bird of Florida, which we inserted in No. 33, 3d vol. we think cannot be forgotten. Recent communications advise us that she is about returning to the North. Indeed, by her last, she was on the eve of embarking. In view of her departure from that "land of perpetual spring, and spicy gales," she penned the following "Farewell," which has just reached us, per mail, and for which she will accept our warmest thanks. We present it to our readers with much pleasure.

That the general reader may perceive the full force of one allusion towards the close, it may be proper to say that the writer is a member of the Church and Society of the late Rev. EDWARD MITCHELL, of this city, and to whom she unquestionably alludes in this affecting expression,

"Yet, alas!
That *he*, who taught and led this little band,
Shall greet my sight no more."

Another expression,

"Friends
Who performed the part of the Samaritan, who
Cheered the bed of sickness, and smiled on my recovery,"

will be better understood, when we state that the writer has been recently very dangerously ill. For about four weeks her life was despaired of, and well may she now experience a pang at parting with friends who in kindness and affection ministered to her in sickness, and "smiled on her recovery."

The poetical merit and fervent piety breathing through the lines, entitle, and will secure to them, an attentive perusal. P.

THE FAREWELL.

As wave doth follow wave,
The seasons still roll on, and yet no change is seen.
Nought is there to remind us of mortality. In other
Climes we note our lives by seasons, and Nature teaches
Man the end of all things; yet here more potent still
She points us to the land where change nor sorrow
Can affect us more. 'Tis only man that changes.
And I must leave the soft and gentle skies on which
I've gazed in rapture, where marked the setting sun
Sink in his bed of crimson and of gold, like some
Reclining monarch—must bid adieu to rural
Scenes, and walks, where every tree is chronicled
In memory's tablet. The lofty oak whose deep
Depending boughs, festoon'd with Nature's drapery,
The graceful moss, affording food and shelter
To the herd who seek its cooling shade. Pride
Of the forest! nestled in thy leaves, how many
Beauteous songsters from their safe retreat, warble
In strains mullifluous, 'till every nook and unexplored
Recess echoes the song divine. Oft have I wandered
Through the leafless paths, and lost in the enchantment
Of sweet sounds, have deemed it fairy land—have
Watched the timid fawn cull from the scattered
Bushes, or chased the rabbit to the thick green copse
Where burrowing in the lap of mother-earth, was
Safe from danger's harm. Oh! I have revell'd
In delights like these, pleased as in childhood's
Hour the freedom from restraint, and absence
Of all rules which etiquette imposes. Here free
From city cares, and from the petty throngs of busy
Life, which chill the heart's best feelings, the soul
Of tenderness revives, and from the simple lilies
Of the field, the spiry blade, the deep'ning forest,
The ceaseless hum of insects, and of birds, man
Learns to know his Maker. To *know* is to *adore*.
And I have felt the weight of gratitude oppressive
While noting these sweet scenes.

Thou All-Beneficent!
And Wise! Giver of all that's good! here in the wilds
Of solitude I've bent the knee of prayer, have mingled
Praise with those who knew thy name, and met
To worship Thee, in this thy temple's shrine!
And can I e'er forget thee? land of perpetual spring,
And spicy gales, and groves of Orange! Can
Aught more fair entice me from thy shores?
Does not the starved Russian more closely fold his
Fur, the Laplander draw tight his robe of skins,
And bless his barren mountains? Oh! there is magic
In the sound of Home! conjuring up a thousand
Nameless charms of tender greeting, and of friends long
Tried in sorrow, as in joy. The haunts of childhood,
And the shrine where first I knelt among the few
Who praised the God of all men. Yet alas!
That *he*, who taught and led this little band,
Shall greet my sight no more. But he hath gone
To join the happy number who surround the throne
Of God, rejoicing.

I cannot leave without a pang
At parting, scenes I shall meet no more—friends
Who performed the part of the Samaritan, who
Cheered the bed of sickness, and smiled on my recovery.
Words cannot speak my feelings, Florida—Farewell!
Mandarin, Oct. 23. S. A. D.

THE JOY OF ANGELS.

We have seen a beautiful illustration of the joy of angels over the repentance of erring man, from Rev. J. Todd's Lectures to Children. It supposes a little brother to fall into the river; he sinks down deep, and before he can be got out he becomes quite cold, and pale, and seemingly dead. The father takes him in his arms and carries him home, and wraps him in flannels, and lays him on a bed. The physician arrives, and enjoins that none but the parents must be admitted into the room. The door is closed, and the question is in a few minutes to be decided whether the little brother is to live or die! "O, then," the illustration continues, "how would you go to the door and walk around with a step as soft as velvet and hearken to know whether the dear boy lives. And after you had listened for some time, treading softly, and speaking in whispers, and breathing short, the door opens, and your mother comes out and there are tears in her eyes! Is he dead? says one, in a faint, sinking whisper, is he dead? O, no—no—your brother lives and will be well again! O what a thrill of joy do you all feel? What leaping up in gladness! Now there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the Gospel has been taken as the remedy, and he is to live for ever. Do you wonder that the angels rejoice at it?"

This, it is true, is the bright, and it is a joyous and glorious side of the picture, and we thank God that such warm and intense feelings of affection are implanted in our natures—that they will abide with us in all seasons, in adversity as well as prosperity—live through all the vicissitudes which flesh is heir to, and as Universalists believe, are destined to bloom in fadeless splendor through the countless ages of eternity. But, friendly reader, there is *another* view of the picture, or rather, the teachings of men present us with another view. We would look at it one moment.

We have seen the little brother, dear to us as our own hearts, brought home pale, and lifeless, and stretched upon (seemingly) the bed of death. The kind hearted and affectionate Physician arrives and hastens to his operations. He taxes his skill to the utmost, but alas! he is weak and powerless. Every effort fails, and the little suffer is gone beyond the reach of all human means. In the language of the illustration, how have you watched and listened at the door, and presently it opens, and your mother comes out, and there are scalding tears in her eyes! and you eagerly ask, is he dead? And she shinks down overpowered with her emotions, scarcely able to articulate, *he is dead!* O, what anguish wrings your bosoms! The tide of life rolls back upon your hearts with a suffocating power, and the sun of your hope and joy seems to have gone down for ever!

May we follow up the figure? Now there is such *anguish* in heaven over one sinner that is lost, or is endlessly confirmed in his wickedness. *Endless sinning!* Why if there was such joy, such leaping up in gladness, among the heavenly inhabitants at the reclaimation of one from *temporary, momentary* errors, what deep unfathomable anguish must pervade the angelic hosts to see even one poor erring mortal doomed to a state of *endless sinning* and revilings against his maker! The sinner is sick, the Gospel has been provided as the remedy, Christ, the great Physician of souls has been commissioned by the Creator of all things with all power in heaven and in earth to apply this remedy. But he fails in his mission, (according to popular teaching) the great adversary of souls triumphs, and the poor suffering patient is lost forever! Do you wonder that angels *weep* over it?

Reader, if these reflections are just, let us profit by them. P.

THE PRESBYTERIAN CHURCH.

It cannot be unknown to our readers, generally, that the Presbyterian Church is at this time in a serious state of commotion—that a division is taking place, and the respective parties are becoming known under the significant terms of "Old School" and "New School." By a reference to No. 42 of the 3d vol. of the Messenger, a summary view of its situation on the rising of the last General Assembly may be found under the head, "War in the Camp." By that article it will be seen that 37 Ministers and 27 Elders, in the minority, have published what is termed "An Act and Testimony," charging the Assembly with conniving at, and countenancing *alarming errors and fatal heresies*, and recommending a Convention, of those *sound in the faith*, to be held in Pittsburgh, Pa. a week previous to the next session of the Assembly. This "Act and Testimony," we have observed, has been a fruitful source of remark with the religious Journals to which we have access, and is evidently regarded by many in each party to which it has reference as a dark and ominous cloud over the Presbyterian church.

So far as our observation extends, the "Old School" party appear to be actuated by honest feelings of alarm—a full conviction that the majority of the Presbyterian Church, (or of the Assembly at least,) are widely departing from the standards of the Church, and that it is their duty as good soldiers of the cross to stand up fearlessly and utter their "Testimony" in behalf of the Lord. And in truth, for ourselves, we cannot see how it is possible to reconcile "general atonement" with "particular election and reprobation," the very foundation of the Presbyterian faith; or the denial of the imputation of Adam's sin to his posterity, with an acknowledgment of the doctrine of Christ's imputed righteousness.

On the other hand it seems to us that the "New School" party appear to be conscious of innovations or "improvements" upon the established usages of their church, and that their great object is to draw the denomination into them gradually and imperceptibly—that they are fully sensible the doctrine of "general atonement," for instance, is far more acceptable to every better feeling of the heart, than that of "election and reprobation," and the longer, therefore, that they can postpone any open rupture in the Assembly, the more effectually they can introduce their sentiments, and establish themselves firmly in the hearts of the people, and consequently when the trial does come, they will be able to carry the great body with them. They have evidently reasoned, and we think correctly too, that if something of this kind was not done, the great body of their members would sooner or later revolt, and unite under the Arminian standard; and here we think may be found the secret of the extreme hostility of the Methodist Church to the "New School" doctrines, although they are to all intents and purposes her own.

To all appearance, the "new school" party have been very successful in disseminating their views; we should think equal to their most sanguine expectations, for in the last Assembly they possessed a very decided majority, and it was really amusing to see the "old school" party come forward with resolutions, affirming the existence of dangerous errors and heresies in the church, and then to see the management of the "new school" in voting them "down," and to "smooth" all over, introducing *other* resolutions, gravely deprecating any "departure from the standards of the church," and "affectionately" exhorting its members to be "true to her doctrines," while they, at the very same time, had so widely departed themselves, as to advocate "general atonement" instead of "particular election and reprobation."

We would not by any means censure them for "improvements" in their creeds. We of course think there is room, and indeed that there is *need enough* of it. But we cannot exactly see the propriety, or honesty, of their claiming to be the *orthodox* of the presbyterian church, as it is at present organized. If they disbelieve, or are ashamed of the fundamental doctrines of its present Confessions of Faith, why, let them re-organize at once, and be honest to the world, in showing what they do believe.

But the time evidently has not yet arrived for a step of this kind. Conciliatory measures are still needed. And a powerful effort will no doubt be made to favorably affect the contemplated Convention at Pittsburg, towards the "new school" party. Indeed there are plain indications of it already. In the extracts which follow, it may be seen how cautiously the subject is approached. The article begins by complimenting the ingenious character of the "Act," then approbating the motives, piety, and zeal of "many" who unite in it, and their great abhorance of Pelagian and Socinian errors, &c. and then kindly speaks of the "good conscience" in which they will attend the Convention; and if this class succeed in influencing the Convention to the "new school" notions of policy, all will be well—if not, the consequences are pretty plainly depicted in the closing paragraph of the extract, which is admirably calculated to awaken all the sympathies and partialities in the hearts of religionists for "*our church*." The extract is from the New-York Evangelist, the organ of the New School party. After briefly describing the Act and the Testimony, the editor says:

"In giving our views of the matter, briefly, we wish to say, that a discrimination ought to be made among the supporters of the act and testimony, and this will modify our estimate of the document itself. The writing is drawn up ingeniously, with a great air of earnestness and sincere grief at the spread of what are supposed to be the dangerous errors of general atonement, natural ability, denial of imputation, and other sentiments acknowledged as orthodox by the great body of evangelical churches, together with some whose existence is denied by all but alarmists. Now there are many truly excellent and pious elders of churches, and some ministers of the same character, who are sincerely alarmed, and have their pious feelings grieved at the rapid extension of the general atonement and natural ability scheme in our churches, and who really think that the heresies of Pelagianism and Socinianism are following hard after, and gaining a foothold among us. They wish to bear their *testimony* against them, and they wish to *unite* with others in bearing testimony, so as to make it the stronger and more influential; while at the same time, they do not know a single minister or church from whom they would wish to withdraw fellowship as heretical, neither have they the smallest wish to increase the violence of dissensions in the Presbyterian body, still less to aid in rending that body in twain in a strife for ecclesiastical pre-eminence. These persons join in the act and testimony, as a pacific and constitutional, but they think most influential mode of signifying to the world their decided dissent from the doctrines of general atonement and natural ability, and the doctrines usually held with them. And they will attend the convention in good conscience, not doubting that they are in the path of their duty, sincerely praying for divine guidance, and earnestly hoping that something may be done to stay the progress of what they denominate "new schoolism," but we call apostolical theology. Now it cannot be questioned that such men have a right to unite in a public testimony, and to call a convention, for the purpose of strengthening their particular system, if they think such measures more available than argument, earnest preaching, holy living, and labors to promote revivals of religion. Nor should we apprehend any great evils from such a meeting of such men.

But at the same time, it must be admitted that there are many things in the Act and Testimony, which will easily bear a construction of a disorganizing and schismatical tendency; and some which to our minds naturally and necessarily require such a construction, although we can believe that such things may be so kept out of sight or explained away, as not to prevent the adhesion of many well disposed brethren who do not intend to countenance the sin of schism. Nor can we doubt that there are individuals, who have become so committed in their characters, and so exasperated in their feelings, that they actually desire and design to make use of the Act and Testimony to effect a DIVISION OF THE PRESBYTERIAN CHURCH. And their policy is, doubtless, to induce as many as possible to sign the Act and Testimony and attend the Pittsburgh Convention, by not dwelling on those things which indicate revolution; and when they get them enlisted, they hope to be able to lead them along step by step, until they are fully committed, either to do some act which will compel the General Assembly in preserving order to cut them off, or if that cannot be accomplished, then to secede voluntarily. And to do this with any effect, it is necessary they should gain adherents enough to make a considerable show, so as at least to save themselves from contempt. Another part of the design is, that when they have become a separate organization, they shall set up the same style and title with the General Assembly, and claim to be *the true* Presbyterian Church in the United States, and under this character, prosecute a suit at law to obtain possession of the records, the funds, and the THEOLOGICAL SEMINARIES of Princeton and Pittsburgh.

It is obvious that the effect of the Act and Testimony, and of the convention which shall be held under it, will be different, according as the counsels of one or the other of these classes shall prevail. Should the latter class succeed, and come into the General Assembly with demands of a high character, determined to gain their point or divide, we tremble for the result. No one can believe for a moment, that the General Assembly will alter its course, at least in such a degree as to satisfy the ultra revolutionists. They will never, after all that has been done, consent to denounce Beman and Barnes, Cox and Duffield, Ely and Lansing, as *heretics*. And so there must be a secession. And should the seceders be able to make their toils large and strong enough to carry along with them any considerable number of ministers, who can predict the disastrous consequences? What divisions of presbyteries, dismissions of pastors, divisions of sessions and churches, weakening of congregations, turmoil, confusion, destruction of discipline, grieving away the Holy Ghost, and derangement of every scheme of Christian benevolence, would inevitably follow, wherever the effects of the schism should reach! From such a calamity, may the Lord in mercy deliver the Presbyterian Church!"

The two last paragraphs of the foregoing extract truly give an alarming picture of consequences that may reasonably be looked for under a certain state of things, and we cannot but feel a strong presentiment that the Presbyterian Church is doomed to experience them all, in a considerable degree. We see not how the two parties can *unite*,—to remain as they are is impossible, and to *separate*, then must come the struggle for title, interests, &c. God grant that error may be dispelled, and truth promoted.

There is one remark in the first paragraph of the extract which may be worthy of note. It speaks of "many excellent and pious elders and ministers who are sincerely *alarmed* and have their pious feelings *grieved* at the rapid extension of the general atonement scheme, &c. Really this is a singularly hard case. Man is placed in a lost, ruined state. The future is entirely hopeless to him without an atoning sacrifice—that sacrifice is made, and then *good, pious* men *grieve* at it! Here is a *change* with a vengeance, but one doing little credit to poor human nature, frail as it is. We pray God most devoutly to preserve us from such a change of heart as this. We had rather retain the weaknesses of poor human nature, so be that we can have its charities and sympathies, than to be clothed upon with the spirit of a demon.

But we need not extend remarks. We would not exult over the difficulties of our Presbyterian friends, individually considered, but we must rejoice in every event calculated to advance truth. We have full confidence that a greater than us all is at the helm of their affairs, and that He *will* bring order out of their present confusion. P.

OUR DUTCH FRIENDS.

In the extracts from the Christian (?) Intelligencer, the Dutch Reformed paper of this city, upon which Br. Sawyer commented pretty freely in our last, we think there is strong indications of a revival of the former *kind* attentions of these *fifteen* or *twenty* "invisible" editors towards Universalism. So far from complaining, Universalists ought perhaps to unite as a body and vote them thanks for the good they are doing us. Let them wax a little warmer and they will be about prepared for another "Tempest in a Tea-pot"! By the way, the "decoction" from the "tea-pot" of which they so freely partook last year, must have been strongly *opiate* in its nature, for they have been remarkably *peaceable* for persons of their temperature for some months past. We had almost persuaded ourselves that the Ethiopian had indeed changed his skin, the Leopard his spots, figuratively speaking, and that our good Dutch friends were actually becoming *civil* towards Universalists, so far as *silence* was concerned. But alas! for our short-sightedness. It was a mere torpor. And the "old leaven" is sufficiently indicating itself on their arousing from the stupor in which they have so long lain. A "change" has "come o'er the spirit of their dream." Like the renowned Rip Van Winkle, their eyes open upon a very different prospect from that on which they disposed themselves to rest. And as they are distinguished for a somewhat choleric turn of mind, we should not wonder perhaps so much at these turbulent outbreakings. *Nature* "will out," sometimes, in the severest struggles for *suppression*. From this expression the reader may infer that we consider it altogether more *natural* for our good friends of the Intelligencer to *abuse* Universalists, than to manifest towards them any of the little acts of christian courtesy and kindness. We assure him we shall not quarrel with him for his inferences.

The reader can hardly be at a loss for the origin of this last "eruption;" for if it was not from the pen of a celebrated champion who awhile since engaged to annihilate Universalism at a blow, and yet dared not go before a Universalist audience with his arguments, or into a Universalist paper, it is so near in spirit and language, that it proves conclusively he has some apt imitators.

One thought has occurred to us in reading the last quotation from the writer's charitable remarks. He says, "Satan would view with *princely pride* our sanctuaries polluted," were Universalism to "prevail extensively in our world." Now this could not possibly be, if he was so *compassionate* a Devil as the one who visited the Baptist professor near Richford, N. Y. of whom we gave a brief notice last week. On the contrary, he must *mourn* and *weep* over such desolation, and would exert himself to the utmost to prevent such a sad catastrophe.

On the whole, we think the reputation of the Intelligencer is pretty well sustained in this new explosion of their wrath. We would, however, recommend to them a resumption of the celebrated "Essays on Universalism," as an important aid in the work of detraction. If Edwards against Chauncey, as also the renowned negro production, has been exhausted, perhaps the learned author of the "Essays" can re-moddle them again. It would not be more than the *third repetition*, and in an important cause, his readers should not be too strict in their requirements. By the "united" efforts of these *two* writers, Universalism might get another thorough "sifting"! The *pure* and *elevated* style of composition, the spirit of *kindness* and *charity* which is exhibited by both, cannot but render their articles *notorious*, if they are not convincing, and help materially to sustain the present reputation of the Intelligencer, for its *manly* and *christian* bearing. P.

Original.

THE GOODNESS OF GOD.

Though many able pens have been powerfully employed upon the above subject, its nature precludes the possibility of its being ever exhausted. None can be too well informed relative to the attributes of the object of their worship. We are taught by the exercise of reason, that God is a being essentially good; a perfection which seems to flow naturally from His wisdom and power. For how is it possible for a being, who of his nature, is infinitely wise and powerful, to have any inclination to evil? Surely no motive can ever determine him to it. Malice, cruelty and injustice, are ever a conse-

queuce of ignorance or weakness. Let man therefore consider but ever so little the things which surround him, and reflect on his own constitution, he will discover *within* and *without* himself, the benevolent hand of his Creator, who treats him like a father. It is from God we hold our life and all our faculties; it is He, that supplies most abundantly our wants, adding the *useful* to the agreeable. Philosophers have observed that 'whatever contributes to our preservation, has been arrayed with some agreeable quality.' Nourishment, repose, action, heat, cold, in short all that is useful to us, pleases us in its turn, and that so long as it is useful. Should it cease to be so, because things are carried to a dangerous excess, we have notice thereof by an opposite sensation. The allurement of pleasures invites us to use them when necessary to our wants; disrelish and lassitude induce us to abstain from them, when they are likely to hurt us. Such is the happy economy of nature, which annexes a pleasure to the moderate exercise of our senses and faculties, insomuch that whatever surrounds us, becomes a source of satisfaction, when we know how to use it with discretion. What can be more magnificent, for example, than this great theatre of the world in which we live; and the glittering decoration of heaven and earth, exhibiting a thousand agreeable objects to our view? What satisfaction does not the mind receive from the sciences, by which it is exercised, enlarged and improved; what conveniences do we not draw from human industry; what advantages do we not receive from an intercourse with our fellow men; what charms in their conversation; what sweetness in friendship and the other connexions of the heart! When we avoid the excess and abuse of things, human life abounds with agreeable sensations. And if to this we add, that the laws which God gives us, tend to perfect our nature, to prevent all kinds of abuse, and to confine us to the moderate use of the good things of life, on which the preservation, excellence and happiness, as well public as private, of man depends, what more is there wanting to convince us, that the goodness of our heavenly Father, is not inferior to His wisdom or power. And since experience shows us that we are weak and subject to divers wants; and that every thing we possess, proceeds immediately from the beneficence of the Deity, who can as easily diminish as to augment his gifts, it is evident that nothing further is needed to establish on the one hand the goodness of God, in supplying his creatures with all needed blessings, and on the other, our obligations to love Him, and to keep his commandments. N. C. B.

"LET NOT YOUR HEARTS BE TROUBLED."

It was just before our Savior was to take his departure from this vale of tears, that he comforted his disciples with the language above.—They had left their little all to follow him.—Friendless and unprotected as he was, in the midst of a world that despised his name and abhorred his doctrines, they had engaged in his cause. They had seen the malice of his enemies plotting his destruction, and had heard him declare that his hour was come, and he was going up to Jerusalem to be put to death of the Jews. He in whom they had confided, and the wonders of whose power had given them faith in his ability to defend them, was about to depart, and leave them alone to buffet the waves of sorrow, and struggle with the fearful odds, that were against them. Surely it was with them a time of trouble, and upon the common principle of human nature, it was reasonable to suppose that their minds would be filled with fearful forebodings, and troublesome thoughts in relation to the issue of that fiery trial with which they were to be tried.

But in that hour of darkness we see the Savior unmoved by the gloom. Calm and tranquil, as at the moment when he was escorted to Jerusalem by the multitude, he stands. Around him are the fearful disciples, all looking to him for protection and safety. Before him in full prospect, is the agony of Gethsemane, and the torture and blood of Calvary. And yet we hear him with unfaltering tongue, soothing their anxious hearts, and speaking in the majesty of that word that was calculated to hush every emotion of fear to rest. 'Let not your hearts be troubled; ye believe in God; believe also in me.' Oh! it is a scene that angels might contemplate with wonder and mortals with delight! It finds no parallel in the history of earths most favored sons. Heroes have boasted of courage, and philosophers of fortitude; but here, and here only, can we find an example of that confidence in God that calms each rising fear, when dangers throng around, and death threatens to destroy. Thirst of fame and love of glory may nerve the arm with strength, and overcome fear in the noise and din of battle, where every feeling is lost, but that of self defence, or eagerness for conquest; but it is the power of faith in God and that alone, which in cool moments of reflection, can expel each troublesome thought, and preserve the 'soul's calm sunshine and the heartfelt joy,' with persecution and ignominy and death before us. Reader, may the Lord give thee faith that thy heart may not be troubled, at the presence or approach of those dangers and ills which are the common lot of humanity.—Then shall thy life pass in a smooth and even current and 'not a wave of trouble o'er thee roll.'—*Inquirer and Anchor.*

PROPOSALS

For publishing the Sixth Volume (New Series) of the Evangelical Magazine and Gospel Advocate.

This publication has been so long before the public, and so generally known in community—it being the oldest and most extensively circulated of any paper of the kind in this State—that a minute and detailed statement of its character, objects, and the necessity for its continuance, will hardly be necessary at this time. It was commenced with a small patronage and under many discouragements; but it has continued its course steadily onward, through storm and sunshine, till it has arrived at its present enviable popularity among the enlightened and liberal part of community—that part whose favor we most desire, and for which we hope never to be ungrateful. It has long continued to bear the glad tidings of peace and salvation to all parts of our beloved country; and though it has met the frowns of the bigot, and stemmed the torrent of spiritual pride and wickedness in high places, it has carried the joyful news of salvation to thousands of trembling souls, gladdened the heart of many a humble cottager, and lighted up the smile of hope in the countenance of many a doubting, despairing child of God. And shall it now stop in the midst of its successful career? Our own conscience and sense of duty, and the voice of thousands of patrons throughout our land answer, No. "Onward" is the response from all points of the compass. Let the silent but successful messenger of glad tidings to all people take wings and speed its way to every part of our beloved country, to every mountain and valley, every village and neighborhood, till every benighted soul shall see the light, every despairing heart rejoice, every mental fetter be dissolved, every captive mind set at liberty; till spiritual pride, tyranny, and wickedness in high places, shall be no more; and all rejoice in the freedom of the sons of God, enjoying the light of his salvation.

To our heavenly Father we feel devoutly thankful for his many mercies, and particularly for enabling us frail and imperfect as we are, thus far to discharge the arduous and responsible duties of our station, in a manner which (though we are far from believing it faultless, being sensible of our many errors and weeknesses) has nevertheless given general satisfaction to our patrons, and, we trust, been useful in the cause of truth and virtue. To our patrons generally, and our agents and correspondents in particular, we tender our unfeigned and very grateful acknowledgments for their long continued and many favors; and we hope to prove ourselves not unworthy of the future continuance of them.

The Magazine and Advocate will, as heretofore, be devoted to Liberal Christianity; or, in other words, to the great and glorious, though as yet much abused and misrepresented doctrine of the *final holiness and happiness of all the intellectual offspring of God our heavenly Father;* to a candid exposition of the Scriptures and the practical duties therein enjoined. It will contain Essays and Sermons, doctrinal, moral and practical; Illustrations of difficult texts of Scripture; Religious Intelligence; notices of the doings of Associations and Conventions of our order throughout America; the formation of Societies; the erection and dedication of Churches; Ordinations; Installations; Hymenial and Obituary notices; Poetry, and Miscellany. It will also admit articles from the opposers as well as the advocates of our faith, provided they are written in the spirit of the Gospel.

We shall continue, as heretofore, steadily and perseveringly to oppose every thing approximating to the Union of Church and State, or the blending of civil and ecclesiastical power, and all other combinations or conspiracies against liberty of conscience, or the right of all to entertain and profess whatever religious faith they please, and worship God according to the dictates of conscience; and thus shall we not only defend our own but the rights of all.

Truth and virtue are our aim—the Bible, Freedom of the Press and Freedom of Speech, our means of obtaining it. We can adopt the laguage of Dr. Rush, to the pious Winchester:—"At present we wish Liberty to the whole world—but the next touch of the celestial magnet upon the human heart, will direct it into wishes for the salvation of all mankind."

We have many able correspondents in nearly all parts of the Union; and shall endeavor to secure the continuance of their usual favors, and procure still more valuable productions (*in prize essays*, &c. &c.) from them and others by the bestowment of such premiums and rewards as we are able to give. Our faithful Associate and Coadjutor, Br. A. B. Grosh, will continue with us in the editorial department: and we have likewise engaged the services of our well known and talented Br. Stephen R. Smith, as corresponding editor. With such aid, and unremitting exertions on our own part, we trust to be able to make this, at least as interesting and valuable a work of the kind as any in this country, and we will make it *the best, if we can.* Its form is convenient for binding; and as from its size, quantity of reading matter, (being no advertisements,) and neatness of its execution, it will be the cheapest paper of the kind in the State or region, we hope to retain all good subscribers now on our list, and secure the patronage of many others. We shall also expect, as we mean to deserve, promptness and fidelity in payment on the part of our subscribers, to enable us to meet the heavy expenses of the publication.

Terms.—The Magazine and Advocate will be published every Saturday, commencing first of Jan. 1835, in royal quarto, on fine paper and with a fair type, at $1.50 per annum in advance—$2 if not paid within three months, $2,50 if not paid within the year. To Agents and companies every *ninth* copy *gratis.* Letters to be addressed, "*D. Skinner, Publisher, Utica, N. Y.*" post paid, or free.

Married,

In New-York, Thursday, the 13th inst. by Rev. C. F. Le Fevre, Mr. James B. Demarest and Miss Amelia Antoinette Vandeusen.

Religious Notices.

Br. S. W. Fuller, of the Callowhill-street church, Philadelphia will supply the Desk at Newark, the 23d inst. (to morrow.)

Br. A. Case, of Danbury, Conn. will preach in Newark, on Sunday, Nov. 30th.

Br. S. J. Hillyer will preach in Newark, N. J. 1st Sunday in Dec.; Br. S. C. Bulkeley at North Salem, in place of Br. Hillyer, and Br. B. B. Hallock at Peekskill in place of Br Bulkeley.

Br. A. Case, will preach in Stratford 1st Sabbath in Dec. morning and afternoon, and in the evening at Nichol's Farms, Trumbull, and at Bridgeport on Monday evening following.

Br. Bulkeley will preach in Monticello, Sullivan co. N. Y. on Sunday, Nov. 22. He will be in Bloomingburg, Thursday evening, 20th Nov.; in Burlingham, (at A. Sweet's,) Friday evening 21st Nov. and can preach in both those places if the friends will make the necessary arrangements. He can also preach in the vicinity of Monticello and Burlingham, on Monday, Tuesday and Wednesday evenings, following Sunday the 23d. Will Mr. E. S. Pelton, or some other friend in Monticello consult with Mr. A. Sweet of Burlingham, and arrange the services to their mutual accommodation.

Br. Bulkeley, (in consequence of his appointments in Orange and Sullivan counties,) will preach at Collabargh and Sing Sing, on the *fifth* Sunday, (30th) Nov. instead of the *fourth* (23d) his regular day of preaching there. Will our subscribers at Collabargh and Sing Sing give as general information as possible of the change.

Br. Asher Moore will preach in Westerly R. I. the *first* Sabbath—in New-London, Conn the *second* and *fourth* Sabbaths, and in Norwich, Conn. the *third* Sabbath in each month, until further notice, commencing on the first Sabbath in Nov.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collabargh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

The Prize Tale.

We have just published at this office, in Pamphlet form, the Prize Tale inserted in No. 1 of this vol. $2,50 per 100, 37 1-2 cents per doz. Orders solicited.

A RAY FROM ON HIGH.

Oh! would that my soul had the wings of a dove,
And could fly to the uppermost heaven above!
She has heard 'tis a region of love and of light;
And thither would speed, oh! how swiftly her flight.

Ye angels! who people that balmy abode,
Stoop down from your glory, be guides of the road,
Throu h the grave and the portals of death it may lie,
But I dread not to go if it lead to the sky.

I seek after peace, but I find it not here,
Midst the pantings of hope, and the tremblings of fear,
I thirst, but ah! where are the waters below
Unpoisoned by sin, unembittered by wo!

A ray from on high has been sent to my soul,
And the shadows of earth seem more darkly to roll;
The world all around me in ruins I see,
And here is no home, and no city for me.

For patience I pray, but I sigh for release;
O take me, Rededmer! for Thou art my peace!
The waters I long for are flowing above,
And the ray that was sent was the pledge of thy love.

Christian Observer.

SUNSET.

* * * * Have you ever enjoyed that most delightful of all sights which the eye of man can behold, a sunset in the country? Located upon some elevated and commanding hill, the rays of the departing sun cast their refulgent beauty upon the wide-extended view before you, in the richest magnificence imaginable. Upward you behold the clouds variegated in an almost endless variety of shades, some the richest that can be conceived, others though less brilliant, not less rich when contrasted with the vermillion tints around them. In the distance before you, you discern the atmosphere slightly tinged with blue; and the more elevated hills with the intervening vallies form a picture beyond the power of the artist or limner, to delineate, and which adds much to the beauty of the scene. Then around you is the beautiful and variegated landscape—with its cultivated fields—the rich forest, crowned with its stately pines and venerable oaks, and graceful elms—the thousand peaceful cottages, with here and there a most magnificent, though perhaps less hospitable mansion, all whose windows are burnished with gold from the rays of the resplendent orb of day, now receding with all his majesty behind the cloud-capped mountain—the village spire glittering like gold far above the less humble edifices occupied as the abodes of men; these altogether form a scene much beyond the efforts of my feebie mind to portray or describe. In addition to these, are many other pleasing and delightful associations. The foliage of nature dressed in the gayest attire of green—the hum of bees returning from their daily task—the roaring of the distant waterfall—the murmuring of the nearer rill as it winds its way through the beautiful meadow—the lowing of the grazing herd—the songs of nature's choristers, and the returning of the healthful and happy husbandman, after his day of useful toil, to the bosom of his family, the abode of peace and love, (for it is in the retirement of domestic life we are to look for happiness.) Here, away from the busy bustling scenes of the crowded city, the rural landlord enjoys the blessings of a bounteous providence in all their rich profusion. After the labors of the day are ended, he can seat himself at his window in company with his companion the sharer of his joys and sorrows, surrounded with their prattling ones, and if there is enjoyment on earth, it is in such a place and such a season as this. All is still.—All is peaceful. All is beautiful and lovely.—Nought to disturb him, every thing to please him—every thing to soothe him—to render him contented and happy. Nought to disturb his meditation or his quiet—every thing to elevate his thoughts and affections to the all-wise Disposer of events. He has the beauties of nature in all their loveliness spread out before him—and the grandeur of the creation all around and above him. These call his wandering thoughts home, and fixes them at once on the Author of all this loveliness, and teaches him that God is indeed good unto all, and that his tender mercies are over all his works.

These delightful and magnificent scenes, when compared with those enjoyed by the thousands who inhabit the crowded cities which opulence has reared, surrounded with an atmosphere contaminated by the congregated mass of filth which must necessarily accumulate within their borders—the smoky, dingy hue of all around—the dusty and crowded avenues, decorated it is true with splendid and magnificent edifices, pleasing to the eye of the passing stranger, but presenting the same unvarying aspect to the more familiar observer, and any thing but the abodes of quiet, when compared with the retired cottage shaded with trees and adorned with shrubbery. Then the confused noise of drays and draymen over the paved streets—the bustle and confusion of the thoughtless multitudes who throng them—the confined and never-varying vision—these and a thousand nameless ills which unavoidably occur within the confines of a city, all serve instead of cultivating the affections and elevating the mind, to blunt the sensibilities of our nature and debase the character—instead of turning our thoughts and affections to God, they make them wander in the labyrinth of confusion. While in the retirement of the country, at such an hour, all is still and quiet. The pleasing prospect before, around and above us, must turn the thoughts of every one not callous to every thing pleasing and heavenly, to that Being who giveth life and beauty to all he beholds; and who pours out his blessings with an impartial hand. Here it is we may learn, that the dealings of our all-wise Creator with his dependent children are righteous and merciful—here it is that we may trace the goodness of God in every feature of nature—here it is, guided as we are by the revelation of his will, the reasoning powers which he has kindly bestowed upon us, that we may perceive the universality of his beneficent providence. "The heavens declare the glory of God: and the firmament showeth his handy work; the earth is full of the goodness of the Lord." Here can these truths be fully realized, for here they are manifested. These are a few among the many beautiful and delightful enjoyments experienced and sensations produced by a country sunset.—*Universalist.*

SATURDAY EVENING.

It is past! Another week has gone to the sepulchre of lost years, and carried with it a record of our deeds. We cannot recall it. Time once lost is gone forever---and man without perceiving his velocity is hastening to a final dissolution. We scarcely embark upon the ocean of time before the current turns from the course we are pursuing and finally lands us on the unknown shores of eternity. It is important at the close of days, weeks, months and years to call ourselves to an account for our past conduct, and let conscience pass the sentence. Have we stepped aside from the path of rectitude, and wandered in the mazy labyrinth of vice, or have we profited by the lessons of experience, and followed that inward monitor whose unerring counsels never deceive us? Have we lived in vain by living only for ourselves? Are our neighbors sick—and have we done any thing for their relief? Has the poor beggar approached our dwelling—and have we administered to his pressing necessities? Have we been unmindful of the source from whence all our blessings flow; and has not the evening breeze wafted to the throne of Mercy one orison of thankfulness, one prayer of supplication? Have we smothered all the holy aspirations of our souls with sin and iniquity, and confined our thoughts entirely to this momentary state of being? If we have been guilty of these misdeeds, TEKEL should be written with the pencil of Heaven upon our foreheads. It is the eve of the Sabbath, the grandeur of day has faded—every thing is sinking into the deep silence of midnight—it fills the mind with holy contemplation—there is something peculiarly solemn—man returns from his labors, and prepares for rest—the cessation of cares betoken something peaceful—the approaching solemnities seem to calm the soul—the mind is led with feelings of pure devotion to the Author of our being, while the still small voice within us whispers our immortality.—*Christian Telescope.*

PROSPECTUS

FOR THE FOURTH VOLUME OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS and P. PRICE.

In the prosecu ion of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may suggest itself, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power.

In addition to ordinary interest it is expected the Discussion will be continued, which has been in progress thro' the last vol. between Rev. E. S. Ely, (Presbyterian,) and Abel C. Thomas, (one of the editors,) on the all important question, "Is the doctrine of endless misery taught in the holy scriptures, or, do they teach the final holiness and happiness of all mankind?" We feel justified by the circumstances in the case, in saying that no controversy was ever conducted for the length of time, in a better spirit than this. It has been read with a deep and abiding interest, and so long as it preserves its present spirit and character, it will continue to be sought for with avidity.

In the general conduct of the paper, no exertions will be spared to preserve, and even extend, the favorable character which it has thus far sustained. And in return, we respectfully ask of its friends, a continued, and if consistent, *increased* effort to extend its circulation. Although it is prospering, and its continuance is *sure*, it still needs additional support to reasonably compensate its conductors. And if they have been faithful at all to the duties of their station, we believe it will not be in the hearts of *Universalists* to turn them away empty handed. Let every friend then remember it substantially in the way of increase to its patronage. They all know the necessity of sustaining a work of the kind in the important locations which this occupies.

TERMS.—The "Messenger and Universalist," is published every Saturday, simultaneously in New-York and Philadelphia, in royal quarto, at $2 per ann. in advance, or $2 50 if not paid within six months. Publishing Offices, No. 2 Marble-Building, Chatham-Square, foot of Bowery, N. Y. and 132 Chesnut-st. Philadelphia. Letters to be addressed "P. Price, 2 Chatham-Square, N. Y." *post paid.*

REVISED EDITION.

Of Notes and Illustrations of Parables

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, o great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834.

☞ *The above work for sale at No. 2 Chatham-Square, N. Y.*

New Pamphlets.

We have just issued from the Press, and now have for sale at the publishing offices of this Paper, 2 Chatham Square, N. Y. and 132 Chesnut-st. Philadelphia, the following Pamphlets, well calculated for distribution, viz.

Mistakes concerning Deity a Sermon, by A. C. Thomas, being the one published in No. 32 of the Messenger—25 cts. per dozen.

Important Questions, with Scripture Answers, and the references to the texts, by Miss Lucy Barnes, a new edition, to which are added 22 Important Questions to believers in Endless Misery—25 cts. per dozen.

Proof of Universalism, and Bible Creed, published in Nos. 39 and 40 of the Messenger—31 cts. per dozen.

Statement of Facts, in relation to Rev. Dr. Brownlee, and the N. Y. Christian Intelligencer—*third edition.*